2: Ray E-5 (1928-1930) 1932 Southeast Salish Sanpoil

784 841 against too literal acceptance of the declaration that menstruating women were always isolated. Not only were there tabus but there were remedies in case the tabus were broken. A menstruating woman was not permitted to cook food or touch the food of others. She was forbidden to walk around the head of a bed. Yet in the menstrual hut there would have been no opportunity for such actions. Women were not allowed to take water from streams in which fish traps were located for fear a menstruating woman might be among their numbers.[8] A deer was not carried through the door of a hunting lodge since blood from a menstruating woman might have dropped in the doorway.[9] A weapon became useless if game killed with it were shared by a woman during menstruation (as mentioned above, a fast was supposed to be observed during this time); or if she stepped over or touched a weapon it was likewise affected. But there was a remedy. The weapon was rubbed thoroughly with the green leaves of the coyote mint, *Monardella odoratissima* Benth., (ap'kanu'sâstan, "spear-rubbing plant"), whereupon it became as efficient as ever. Many other examples of the nature of these are to be found in connection with the activities which were affected.

Indeed, much of the ill that befell the people was attributed to the breaking of menstrual tabus.

MARRIAGE

COURTSHIP

534 832 836 Although girls were carefully watched during adolescence, and private meetings between the sexes were frowned upon, there was nevertheless a considerable amount of true courtship. When clandestine meetings were arranged the flageolet was used by the man for signalling his presence and later for amusing his sweetheart. A certain pre-arranged note was the signal. A flageolet was also played by one lonesome for companionship of the opposite sex.

534 832 The flageolet was made of bone or of a branch of the blue elderberry, *Sambucus coerulea* Raf., (tsukwi'k^{u}). The wooden flageolet was about fourteen inches long and three-quarters of an inch in diameter. The pith was removed, the ends left open and six holes provided. Buckskin bands were wrapped around the flageolet at each end of the slot, making the size of that opening adjustable. The flageolet, curiously, was not only carried as an instrument for making love but also as a protective weapon. It was of convenient size for use as a club.

535 832 Certain traditional songs, or tunes, were used in love making. Words were supplied as suited the occasion. They were usually sung by the boy to the girl. Two typical songs of this nature follow:

a···yayawawintu···'
(meaningless?)

wai···kwinyaminaka···(etc., repeated)
I love you

[8] Cf. pages 70-71.
[9] See page 91.

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wa'i' kwinʒami'nk' ali·'
I love you because

ksui'nomt'xᵘ wumi'xᵘ
You are pretty surely

ku·tlxu'pltxᵘ i·'s pu'u's.
Win my heart.

When a young man desired to marry a certain girl he often attempted to impress her and her parents by feats of valor, athletic prowess, or by leading a successful hunting expedition. Burke related the following anecdote: 539 584 832

A certain beautiful girl was the object of many men's affections but she was not interested in any of them. One winter morning one of the young men mounted his black horse, rode it out onto the ice at the edge of the river, reached the edge and dived in with his horse. The two of them swam under the floating ice all the way across and came up on the opposite shore. Then he came back to camp. All of the people had seen what he had done. The girl was among them. The young man rode up to her and held out his hand. She took it, jumped on the horse with him and rode off. No one objected. They were married.

Supernatural assistance was sometimes solicited by one attempting to gain the affections of another. This practice was more or less restricted to persons (of either sex) who were seeking a second mate. "Young people were not supposed to know such things." The procedure follows: The heart of a pigeon was dried, pulverized and mixed together with the tip of a branch of yellow pine, also dried and pulverized. Then once just at sunset and again at sunrise on the following day the individual went to the river and bathed. Following each bath the mixture was rubbed on the cheeks, eyebrows, in a band across the forehead and on the shoulders. Some was mixed with water in the mouth and blown over the arms. Following this a prayer was uttered: "pəta'x, (the concoction) I want your help. I want to marry this person (the name was given). You can help me do it. You can make her (him) think of me. I depend upon you." This method was considered infallible. The person named was overcome with longing for the one who had performed the rite. When the two met they immediately married. 587 832

Prayers for help in love were also addressed to the sweat lodge and to the bear, when one had been killed.[10]

It was mentioned above that unmarried girls were carefully watched. They were never permitted to go alone to pick berries or dig roots. An older woman was always present. Exposure, in the presence of men, of any part of the body normally covered by clothing, was carefully avoided. Women always rose before the men and went to bed after they did. This was done to eliminate the possibility of a woman's clothing becoming disarranged while men were still about.[11] 834

A practice known as samamtu·'lɪx was related by Burke. When parents were determined that a girl should not have any illicit affairs or marry before complete maturity (about twenty-five, Burke thought) she was subjected to an ex-

[10] See pages 84, 179
[11] Cf. page 30.

314 415 able and the need. Few were over two feet high. Such buckets were used for fetching water, gathering sunflower seed, etc.

A pine bark cooking bucket made exactly like this was reported by Mary Carden. Such buckets are known from adjacent tribes. Yet it was said that pine was avoided for such purposes on account of its disagreeable odor which would affect the food. The pine bark could be gotten at any season. The outer rough bark was scraped from the strip.

A cottonwood bark bucket was made in the same fashion (see Food Quest).

415 251 In general, all buckets, tubs, and the like were used for storing berries, etc., and were kept under the storage arbors. They were set up on sticks so that their bottoms would not rot from the dampness. On the other hand bags, envelopes, etc., containing meat and fish were kept on the platform of the arbor.

171 415 323 Vessels of clay, such as were made by the neighboring Sanpoil, were unknown here.

MUSICAL INSTRUMENTS

534 [832] Flageolets were used principally in courtship by men, but on other occasions were played by women also. They were made of elderberry wood, the leg or wing bone of an eagle, or the leg bone of any long-legged bird. The elderberry flageolet was about ten inches long and had from six to ten stops. The pith was pushed out by means of a stick. Near the mouth end was an oblong longitudinal slot into which a piece of chewed tree gum was inserted to serve as a reed. Two strips of buckskin were wrapped transversely

757 hurts") yielded to no secular remedy. Only a
278 shaman could cure it, by methods described above.

Abortion was called cxēntst; simple mis-
847 carriage was cxēnt. Since abortion was sin-
ful, the herbs used in procuring it were
278 kept secret.' Johnnie, however, told us in a whisper that strong pine needle tea would have this effect.

231 Distemper in horses was treated by fumi-
278 gation with certain roots.

CHARMS

Though trees were not classed as male
778 or female, some plants had sex, determined from the shape of the roots, especially sun-
789 flower and the plant from which love medicine was made. The roots embraced each other as if sexually. If a woman coveted an-
832 other's husband, she cut off the female part of the root, named it after her rival, and
824 put it away where it would dry up. She then severed the same part from another root, representing herself, and planted it with the male part of the first. These two parts then grew together. To alienate the affections of a married couple or pair of sweethearts, one took two very small pine sprouts, named each one after one of the couple and wrapped each sprout with some of their hair. Having peeled off some of the bitter bark from a cottonwood tree, he stuck one of the sprouts into the trunk, and uttered a spell to make one of the couple bitter against the other, just as the bark was bitter.

Love medicine (plax or płał) was made from the heart of a humming-bird and some kind of flowering plant that grows high in the mountains and smells sweet. The stalk of the flower and the heart were pounded up and mixed with red paint. This medicine was kept wrapped in a nice cloth. If one used it as a rouge just at sunset, smearing a little of it on face or shirt, he would be thought of at that time by the beloved. Both men and women might use this. Billy Joe claimed that experts sometimes got as high a fee as fifty dollars for this love medicine.

778 No amulets or talismans were ever carried except objects connected with power.

Black magic by making the image of the
754 victim and abusing it was never practiced by the Okanagon.

MISCELLANEOUS BELIEFS

851 Parents often disciplined their chil-
825 dren by telling them that the owl (snēna') or the night-hawk (kwaōwīl) might bite them, especially at night when these birds were heard.

000 The ant and the yellow jacket wanted

p. 166 (B)

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

most common marriage presents. As far as remembered, there was no conveyance ceremony, whereby the bride was conducted back on a visit to her people, and presents interchanged.[304] As a rule, there was little or no feasting at marriages. In recent years it is customary for both the bridegroom's and the bride's people to give feasts to each other. Sometimes only the man's people give a feast. Friends now give presents to the newly married couple; but this is considered a modern custom adopted from the whites.

Serenading of girls by song or on flutes and whistles was common. Marriage was seldom or never proposed in this way, however, the serenading being done as a matter of courting, prompted by sexual desires.

At least two common methods of proposing marriage were in vogue. Marriageable girls generally slept on straw or hay near the fire in the center of the lodge. When a girl saw a lad approach her, she stood up near her bed and turned her back to him. He sat down on the straw and talked with her, finally telling her he wished to marry her. She never answered. Then he turned over some of the straw of her bed and began to burn it. She put her foot backward and stamped out the fire without looking at him or speaking to him. He squeezed her foot or tramped on her toes. If she said, "Why do you tramp on my foot?" he knew he was accepted, and left. Again in a day or two he visited her; and if she looked at him this time, it was a sign that he was certainly accepted and that she had not changed her mind. He then told his parents, and they and his other relatives began to save up property for the marriage gift. If the girl did not talk to the man, or look at him, or put her foot out, or attempt to stamp out the fire, then the man knew that he was refused.

Another custom was similar to a Thompson method of proposal.[305] The lad went at night stealthily and sat on the edge of the girl's blanket as she lay in bed. If she tried to pull it away and said nothing during the time he remained there, it meant that she refused him. If she made no attempt to pull the blanket away, he felt encouraged, and continued to sit there. He never spoke. At last she asked him why he sat on her blanket. He then knew he was accepted, and told his parents. As far as remembered, there was no custom of tapping a girl with an arrow, thus proposing marriage to her.[306]

On the death of a woman's husband she became the wife of his brother, who now became responsible for the subsistence of herself and children. For this reason all the belongings of the deceased were taken by his brother and divided among his family, leaving to the widow only her own personal property.

[304] See Thompson, *a*, p. 323.
[305] *a*, p. 324.
[306] See Thompson, *a*, p. 324.